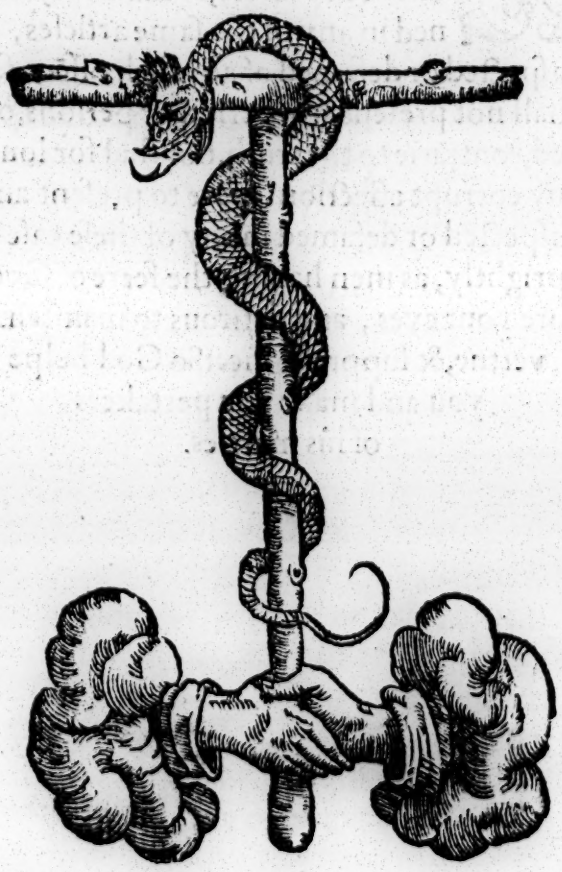
# Articles to be enquired of in *the visitation of the right Reuerend Fa-* ther in God, Iohn Byshop of Sarisburie, throughout all the same Dioces of Sarisburie.

*In the xxiij. yeare of the raigne of our most* gratious soueraigne Lady Elizabeth, by the grace of God Quéene of Englande, Fraunce and Irelande, defender of the fayth. &c.



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# The tenor of the othe to be ministred to the Churchvvardens and Svvornmen.

YE shal sweare by almightie God, that yee shall diligently consider all and euerye the Articles giuen to you in charge, and make a true aunswere vnto the same in writing, presenting all and euery such person and persons, dwelling within your parishe, as haue committed anye offence or faulte, or made any default, mentioned in any of the same articles, or whiche are vehemently suspected or defamed of any such offēce, fault or default: wherein yee shall not present any person or persons, of any euil will, malice, or hatred, contrarie to the truth, nor shal for loue, fauor, meed, dreade, or any corrupt affection, spare to present any that be offendors, suspected or defamed in any of these cases, but shal do vprightly, as men hauing the feare of God before your eyes, and desirous to maintaine vertue, & suppresse vice: So God helpe you and make you pertakers of his mercies.

58-502

# *Articles to be enquired of, within* the Dioces of Sarisburie &c.

WHether Common prayer be sung or sayde by your Parson, Vicar, or Curate in your seueral Churches or chappels, distinctly and reuerently, and in such order as it is set forth by the lawes of this Realme, without anye kind of alteration, and at due and conuenient houres? and whether your Minister so turne himselfe, and stād in such place of your Churche or Chauncel, as the people may best heare the same? And whether the holy Sacramentes be likewise ministred reuerentlye in suche manner, as by the lawes of this Realme is appointed? and whether vpon Wednesdayes, and Frydayes, not being holidayes, the Letanie and other prayers appointed for the day, be saide accordingly?

2 Whether you haue in your Parishe churches & chappels, al things necessarie and requisite for common prayer, and administration of the Sacraments, specially the booke of common prayer with the newe Kalender, a Psalter, the Englishe Bible in the largest volume, the two Tomes of the Homilies, the Paraphrases of Erasmus translated into English, the Table of the ten commaundements, a conuenient Pulpit wel placed, a comely and decent table, standing on a frame, for the holy Communion, with a faire linnen cloth to lay vpon the same, and some couering of Silke, Buckram, or other suche like, for the cleane kéeping thereof, a faire and comely Communion cup of siluer, and a couer of siluer for the same, which couer may serue also for the ministration of the Cōmunion bread, a decēt large surplesse with slæues, a sure Cofer with two lockes and keyes for the kéeping of the Register booke, and a strong Chest or Bore for the almes of the poore, with thræe lockes and keyes to the same, and al other things necessarie in & to the premisses?

3 Whether the forme of Commination against sinners, with certain prayers folowing the same, sette forth in the latter ende of the booke of Common prayer, to be vsed at diuers times in the yeare, be by your Minister plainely and distinctly read in your Churche or Chappel vnto the people, betwéene the Letany, and Commemoration or ministration of the holy Communion, thræ times at the least in the yeare, that is to say for order sake, yearely vpon one of the thræ Sundayes next before Easter, for ỹ first time, vpon one of the two Sūdayes next before ỹ feast of Pentecost for the second time. And for the third time, vpon one of the two Sundayes next before the feaste of the byrth of our Lord, euer and

4 Whether in your Churches and Chappels, all Aultares be vtterly taken downe and cleane remoued, euen vnto the foundation, and the place where they ſtod, paued, and the wall, whervnto they ioyned, whited ouer, and made vniforme with the reſte, ſo as no breach or rupture appeare? And whether your Rodeloftes be taken downe, and altered ſo, that the vpper partes thereof wyth the ſoller or lofte be quite taken downe vnto the croſſe beame, and that the ſai dbeame haue ſome conuenient creaſt put vpon the ſame?

5 Whether your Churches and Chappels, wyth the Chauncels therof be wel & ſufficiently repayred, and kept wythout abuſe of any thing? And whether your Churchyardes be wel fenced, and cleanly kepte? And if any part therof be in decay, throughe whoſe defaulte it is ſo?

6 Whether all and euery Antiphoners, Maſſe bookes, Grailes, Portteſſes, Proceſſionals, Manuals, Legendaries, and all other Bookes of late belonging to your Church or Chappell, which ſerued for the ſuperſtitious latine ſeruice, be vtterly defaced, rent, and aboliſhed, and if they be not, through whoſe default ỹ is, and in whoſe képing they remaine? And whether al Veſtments, Albes, Tunicles, Stoales, Phanons, Pixes, Pares, Handbelles, Sacringbelles, Cenſers, Chriſmatories, Croſſes, Candleſticks, Holy water ſtocks, Images, and ſuch other reliquos & monumentes of ſuperſtition and Idolatry, be vtterly defaced, broken, & deſtroyed? And if not, where, and in whoſe cuſtodye they remaine?

7 Whether your Parſon, Vicar, Curate, or Miniſter, doe, contrarye to the forme preſcribed for common prayer, and the lawes of this realm, weare any Cope in your Pariſh Church or Chappel, or miniſter the holy Communion in any Chalice heretofore vſed at Maſſe, or in anye prophane Cuppe or Glaſſe, or vſe at the miniſtration therof, anye geſtures, rites, ceremonies, not appointed by the booke of common prayer, as croſſing or breathing ouer the ſacramentall bread and wine, or ſhewing the ſame to the people to be worſhipped and adored, or any ſuche like, or vſe any Oyle and Chriſme, Tapers, ſpattle, or any other Popiſhe ceremony in the miniſtration of the Sacrament of Baptiſme?

8 Whether any holydayes or faſting dayes heretofore abrogated, or not appointed to be vſed as holy days or faſting days, by the new Calender of the Booke of Common prayer, be either proclaymed and bidden by your Parſon, Vicar, or Curate, or be ſuperſtitiouſly obſerued by any of your Pariſh, and what be their names that ſo doe obſerue the ſame? And whether there be any ringing or tolling of Belles to call the people together vſed in any of thoſe days, more or otherwiſe, than common

9 Whether, when any man or woman is in passing out of this life, the Belle be tolled, to moue the people to pray for the sicke person, especially in all places, where the sicke person dwelleth neare vnto the Churche? and whether after the time of his or hir passyng out of thys worlde, there be any more ringing but one short peale before the burial, and another short peale after the buriall, without any other superfluous or superstitious ringing? And whether on all Saintes daye after Euening prayer, there be any ringing at al, or any other superstitious ceremonie vsed, tending to the maintenaunce of Popishe purgatorie, or of prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of belles, on Sondayes or holydayes, betweene morning prayer and the Letanie, or in any time of ỹ common prayer, reading of the Homilies, or of preaching, except one bel in conuenient time to be rong or tolled before the Sermon, or any other ringing vsed vpon saints eues, or festiual dayes, sauing to common prayer, and that without excesse, and who doth ring or knol otherwise?

10 Whether your Parson or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Quenes Iniunctions he is bound, and what be the names of such as haue preached for him? and whether he hath admitted any man to preach, not hauing sufficient licence, or hath inhibited or letted any from preaching hauing sufficient licence?

11 Whether any person or persons, not being ordered at the least for a Deacon, or licenced by the Ordinarie do say common prayer openly in your Church or Chappel, or any not being at the least a Deacon, doe solemnize Matrymonie, or administer the Sacrament of baptisme, or deliuer vnto the Communicants the Lords cuppe, at the celebration of the holy Communion, and what he, or they be, that so do? And whether the Parson, Vicar, or Farmer of your benefice, do cause or suffer anye Curate or Minister to serue your Churche, before he be examined & admitted by the Ordinarie, or his deputie in writing, and do shew his licence to the Churchwardens? and whether any Curate do serue two Cures at one time, without the special licence of the Ordinarie, or his Deputie in that behalfe, in writing first had?

12 Whether your Parson, Vicar, or Curate, doe euery Sonday when there is no Sermon, reade distinctly and playnely, some part of the Homelies prescribed and set forth by the Quenes authoritie to be reade, and euery holyday, when ther is no Sermon immediately after ỹ Gospel, openly, plainly, and distinctly recite to his parishioners, the Lordes

English? and whether any Minister not admitted by the Ordinarie, or by other lawful authoritie, do expounde any scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homelies?

13 Whether your Parson, Vicar, or Curate doe euery Sundaye and holy day openly in the Churche, call for, heare, and instructe all the children, Apprentices, and seruants of both seres, that be of conuenient age within your parish, or at the least so manye of them by course, as ỹ time will serue, and as he may well heare and instruct for halfe an houre at ỹ least, before or at euening prayer, in the ten commandements, the Articles of the beliefe, and the Lords prayer, and diligentlye examine and teach them the Catechisme, as it is now allowed, & set forth? And whether for that purpose, he doth take the names of them all, and by course call certaine of them by name euery Sundaye and holyday, to come to the teaching of the same Catechisme?

14 Whether al fathers and mothers, maisters, and dames of your parish, cause their children, seruaunts, and Apprentices, both mankind and womankind being aboue seauen yeares of age, & vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holydayes, at the times appointed, or at the least such and so many of them, as your Minister shall appoint, and there diligently and obediently to heare and to be ordered by the Minister, vntil such time as they haue learned the same Catechisme, & what be the names of those that do not cause their children, seruauntes, and apprentices, so to come to the Church, to be instructed and examined, and how manye of the sayd children, seruaunts, and apprentices be in your parish, which being aboue seuen yeares olde, and vnder twentie yeres of age, can not say by heart the saide Catechisme, and what be their names and age, and with whō they dwel?

15 Whether your Parson, Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the receyuing of the holye Communion, any open and notorious fornicatour, adulterer, or euill liuer, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or anye malitious person that is notoriously knowne to be out of charitie, or that hathe done anye open wrong to his neyghbour by worde or deede, without due reconciliation first made to the partie that is wronged?

16 Whether your Parson, Vicar, Curate, or minister, hath admitted to the holy Commnnion anye of his parishe, being aboue twentie

yeares of age, either mankinde or womankinde

the ten Commaundementes, the Articles of the fayth, and the Lordes prayer in English, and what be the names of such as cannot say ỹ same, or being aboue fourtéene yeres, and vnder twentie yeares of age, that cannot say the Catechisme, allowed and set forth in the sayd Booke of Common prayer: And whether he marry any persons whiche were single before, ỹ cannot say the Catechisme: And whether he vse to examine his parishioners at conuenient times before he administer vnto them, and namely before Easter yerely, to the intent he may know, whether they can say by heart the same, whych is required in this behalfe, or no:

17 Whether your Priests & Ministers be peacemakers, & no brawlers or sowers of discord, and exhort their parishioners to obedience towards their Prince, and al other that be in authoritie, & to charitie, and mutuall loue among themselues: whether they be diligent in visiting the sicke, and comforting them, and do moue them earnestly, especially when they make their Testaments, to consider the necessitie of ỹ poore, and to giue to their Bore or Cheste their charitable deuotion & almes:

18 Whether they neglect the study of the holye Scriptures, and of the worde of God: and whether such of them as be vnder the degrée of a Maister of Arte, haue of their owne, at the least the new Testament both in English and Latine: and whether they do euery day with good aduisement confer one Chapter of the Latine & English togither at the least: And whether they haue giuen due accompt therof, and to whom:

19 Whether any of your Parsons, Vicars, Curates, or Ministers, be fauourers of the Romishe or forraine power, letters of true religion, Preachers of corrupt and Popish doctrine, or maintainers of sectaries, or do sette forth and extoll vaine and superstitious religion, or be maintainers of the vnlearned people in ignorance and error, encouraging, or mouing them rather to pray in an vnknowne tongue, than in Englishe, or to put their trust in a certaine number of prayers, as in saying ouer a number of Beades, Lady Psalters, or other like:

20 Whether any do preach, declare, or speake any thing in derogation of the Booke of common prayer, whiche is set forth by the lawes of this Realme, dispraising the same, or any thing therein contained:

21 Whether your Parson, Vicar, or Curate, hath or doth maintaine any doctrine contrary or repugnant to any of the Articles agréede vpon by the Cleargie in the Conuocation holden at *London. Anno Dom.* 1562. for the auoiding of diuersities of opinions, and for establishmẽt of consent touching true religion, set forth by the Quéenes authoritie: And whether anye hauing béen admitted to his Benefice since the thirteenth yere of the Quéenes raigne, hathe not within two moneths after his

induction

duction, publikely read the saide Articles in your Churche in the time of common prayer there, with declaration of his vnfained assent therunto?

22 Whether your Parson, Vicar, Curate, Minister, or Reader, doe church any vnmarryed woman, whych hath bin gotten with child out of lawful marriage, and saye for hir the forme of thankesgiuing of women after childbirth, except such an vnmarried woman haue either before hir childbirth, done due pennaunce for hir fault to the satisfaccon of the congregation, or at hir comming to giue thankes, doe openly acknowledge hir faulte before the congregation, at the appointment of the Minister, accordyng to order prescribed to the sayde Minister, by the Ordinarie or his Deputie, the same Churching to be had alwayes on some Sondaye or holy day, and vpon none other day?

23 Whether anye of youre Parsons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doo wilfully maintaine or defend any heresies, false opinions, or Popishe errors, contrarye to the lawes of almightie God, and true doctrine, by publique authoritie in this Realme now set forth, and what be their names? And whether any keepe any secrete conuenticles preachings, lectures, or readings contrary to the lawe: and what be their names?

24 Whether there be any in your parish that openly or priuately saye Masse, or heare Masse, or any other kinde of seruice or prayer, than is set forth by the lawes of this Realme?

25 Whether any popishe Priests, eyther going as Priests or disguised in other apparel, or altering their names for any cause, or any other runnagate persons, misliкers, or depravers of true religion, that doe not minister or frequent Common prayer now vsed, nor communicate at tymes appoynted by the lawe, do resort secreatly or openly into your parish, and to whom, and of whom they be receiued, harbored, and relieued, and what be their names and surnames, or by what names are they called?

26 Whether your Parsons, and Vicars, be resident and dwell continually vpon their benefices, doing their dueties in preaching, reading, and ministring the Sacraments? And whether they keepe hospitalitie, according as their liuings will extende? And whether their houses and Chauncels be well repayred and vpholden?

27 Whether they or any of them haue moe benefices than one, howe many, and in what Countries they be, and what be the names thereof.

28 Whether they, when they be absent from their benefices, do leaue their cures to a rude and vnlearned person, and not to an honest & well learned expert Curate, which can and will teach ỹ people wholsome do-

ctrine? & whether in their absence they do procure learned men to preach in their Churches & cures, at least one sermon euery quarter of a yeare?

29 Whether suche Parsons and Vicars as be not resident, neyther kéepe hospitalitie, doe relieue their powre parishioners, and what giue they yearely to them, and if they be not resident, and may dispend yerely twentie poundes or aboue, eyther in this Dioceese, or elsewhere? whether they do distribute euery yere among their powre parishioners, at the least the fourtith part of the fruites of their benefices, where they be not resident?

30 Whether your Parsons, Vicars, Curates, & Ministers, kéepe wel their registers of all weddings, Buryings, & Christnings within youre parish, and do present a copy of them once euery yeare, by Indenture to the Ordinarie, or his officers? and whether they read the Quéenes Maiesties Iniunctions euery quarter of a yeare once, or no?

31 Whether they or any of them, kéepe any suspected womē in theyr houses, or be incontinent persons, giuen to drunkennesse, idlenesse, or be haunters of Tauernes, Alehouses, or suspected places: or be hunters, haukers, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or giue any euil example of life? and whether they (as they ought to do) occupy themselues in ỹ reading or hearing of some part of the holy Scripture, or other good Author, or in some other godly or laudable exercise, mæte for their vocation?

32 Whether they, or any of them, do kéepe or suffer to be kept in theyr personage or vicarage houses, any Alehouses, Tiplinghouses, or Tauernes, or do sel Ale, Béere, Wine, or any victual?

33 Whether your Parsons or Vicars haue boughte their benefices, or come to them by Simonie, fraude, or deceite, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether they kéepe in their owne handes, or haue dimised, and let to ferme their parsonages, and vicarages, or their Glebe land, or Tythes, or any part thereof? and whether any suche lease be made for the performance of any Simonicall pact, made directlye or indirectly, betwéene the Incumbent and the Patrone, or betwéene the Incumbent and any other person, for the presenting of the same Incumbent to that benefice?

34 Whether any Minister or Priest presented to any benefice in this Dioceese, hath couenanted, promised or practised to or with the Patrone thereof, or any other person or persons that had the aduouson or gift of the same benefice, or with any other perso or persons on his or their behalfe, to giue to him or his friend, any summe of redy mony, for presen-

ting him to the same, or haue offered by promise or bond, anye lease, either of the whole Benefice, limiting the rent far vnder the iust value, or of the mansion house, Glebe lands, or any portion of the tythes, and fruites of the same Benefice, receiuing little or nothing therfore, or suffering the Patrone or any other person that presented him, to haue hys owne tythes within the Benefice free vnto himselfe, or else haue graunted some yearely pension or other yearely cõmoditie, to him, his childe, seruant, or friend for preferring him to the same benefice, or otherwise haue suffered him to make a gaine by any coulour, deceit, or simonicall part in bestowing the said Benefice?

35 Whether the Church of your Parishe be now vacant or destitute of an Incumbent, or no, and if it be, how long it hath bëene so, and who is the Patrone? and whether he suffreth the benefice to lye vacant, and occupyeth the glebe lande, and taketh the tithes and other fruits to himselfe, during the time of the vacation: or who else occupyeth and taketh the same?

36 Whether there be anye lay or temporall man, not being within orders, or any child that hath, or enioyeth any benefice or spiritual promotion?

37 Whether any Priest, or Minister, be come into this Dioces out of any other Dioces, to serue any Cure here, without letters testimonial of the Ordinary, from whence he came, vnder his autentike seale and hande, to testifie the cause of his departing from thence, and of his behauiour there?

38 Whether for the retayning of the perambulation of the circuit of your parish, the Parson, Vicar, or Curate, Churchwardens, & certaine of the substantiall men of the parish, in the days of the Rogations, commonly called the Gang dayes, walke the accustomed boundes of youre parish? and whether in the same perambulation and going aboute, the Curate doe vse any other rite or ceremony, than to say or sing in English, the two Psalmes beginning *Benedic anima mea domino*, that is to saye, the C.iij. Psalme, and the C.iiij. Psalme, and suche sentences of Scripture, as be appointed by the Quëenes Maiesties Iniunctions, with the Letany and Suffrages following the same, and reading one Homely already deuised and set forth for that purpose, without wearing any Surpleses, carying of Banners, or Handbelles, or staying at Crosses, or any such like Popish ceremonies?

39 Whether the parishe Clearke be appointed according to the auncient custome of the parish? and whether he be not obedient to the parson, Vicar, or Curate, especially in the time of celebration of diuine ser-

uice, or of the sacraments, or in any preparation therevnto? And whether he be able and readie to reade the first Lesson, the Epistle, and the Psalmes, with aunswere to the Suffrages as is vsed? and whether he kæpe not the bookes, and ornaments of the Church faire and cleane, and cause the church and Mnære, the Communion table, the Pulpit and the Font to be made decent and cleane, against seruice time, the Communion, Sermon, and Baptisme?

40 Whether there be any man or woman in your Parish, that resorteth to any Popish Priest for shrift, or auricular confession, or any that within thræ yeares now last past, hath bin reconciled vnto the Pope, or to the Church of Rome, or any that is reputed or suspected so to be? and whether there be any that refuse to come to the Churche to heare diuine seruice, or to communicate according to the order now established by publike authoritie, and what be their names?

41 Whether there be any person or persons, ecclesiasticall or temporall within your parishe, or elsewhere, within this Dioces, that of late haue retayned, or kept in their custody, or that reade, sell, vtter, disperse, carie, or deliuer to others any Englishe bookes, set forth of late yeares at Louaine, or in any other place beyond the seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshal, Brystow, or any of them, or by any other English papist, either against the Quænes Maiesties supremacie in matters ecclesiasticall, or against true religion, and catholike doctrine nowe receiued, and established by common authoritie wythin this Realme, and what their names and surnames are?

42 Whether ther be any in your parish, that vseth to pray in English or Latine vpon Beades, or other such like thing, or vppon any superstitious popish primer, or other like booke, and what be their names?

43 Whether the people of your Parish, especially housholders, hauing no lawful excuse to be absent, doth faithfully and diligently endeaudur themselues, to resort with their children, and seruauntes, to their parish Church or Chappel, on the holydayes, and chiefely vpon the Sundayes to Morning and Euening prayer, and vppon reasonable let thereof to some vsuall place, where Common prayer is vsed, and then and there abide orderly and soberly, during the time of Common prayer, Homelies, Sermons, and other seruice of God there vsed, reuerently and deuoutely giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer? and who they bæ that eyther negligently or wilfully absent themselues, or come verye late to the Churche vppon the Sundayes especially, or that walke,

or vse any gaming or pastime abrode, or in any house, or sit in ỹ stretes, or Churchyarde, or in any Tauerne or Alehouse, vpon the Sundaye, or other holyday, in the time of common prayer, Sermons, or readyng of the Homelies, eyther before none, or after none?

44 Whether the forfayture of xx.s. for euery suche offence, appointed by a statute made in the first yeare of the Quenes Maiesties raigne, be leuied and taken according to the same statute by the Churchwardens, of euery person that so offendeth, and by them be put to the vse of the poore of the Parish, and if it be not, by whose default it is not leuied? And what particular summes of money haue ben forfeyted that way, and by whom since the feast of Easter in the yeare of our Lord. 1577. vntill the daye of giuing vp the presentment concerning these Articles? And so from time to time, as the said Churchwardens and swornemen shal bee appointed to present in this behalfe, and how much of suche forfeytures haue bin deliuered to ỹ vse of the poore of the Parishe, and to whom the same hath bin deliuered?

45 Whether yee know any, that in the time of the reading of the Letanie, or of any other part of the common prayer, or in the time of the Sermon, or of reading of the Homelies, or anye part of the Scriptures to the parishioners, anye person haue departed out of the Churche without iust and necessarie cause, or that disturbeth the minister, or preacher any maner of wayes in the time of diuine seruice or Sermon? And whether any in contempt of their parishe Church or Minister, do resort to any other Church or no?

46 Whether there be any Inkeepers, Alewiues, Victailers, or Tiplers, that suffer or do admit any person or persons, in their houses, to eate, drinke, or play at Cardes, Tables, or suche like games in the time of common prayer or sermon, on the Sundayes or holydayes? And whether there be any shoppes set open on Sundayes or holydayes, or any Butchers or others, that cõmonly vse to sel meate, or other things, in the time of common prayer, preaching, or reading of the Homelies? And whether in any Fayres or common Markettes falling vpon the Sunday, there be any shewing of any wares before the Morning prayer be done? and whether any Markets or selling of anye wares be vsed or suffered in anye Churchyards?

47 Whether for the putting of the Churchwardens and swornemen the better in remembrance of their duetie in obseruing and noting such as offend, in not comming to diuine seruice, your Minister or reader doe openly euerye Sunday, after he haue read the second Lesson at

and ſwoꝛnemen to looke to their charge in this behalfe, and to obſerue who contrary to the ſaid ſtatute offend in abſenting themſelues negligently, oꝛ wilfully from their pariſh Church oꝛ Chappel, oꝛ vnreuerently (as is afoꝛeſaid) vſe themſelues in the time of diuine ſeruice?

48 Whether the Churchwardens of the laſt yeare haue giuen to the pariſh a iuſt account of the Church goods and rents that were committed to their charge, accoꝛding vnto the cuſtome that hathe bin afoꝛetime vſed, and what Church goods they oꝛ any other haue ſold, and to whom? and whether to the pꝛoꝰt of your Church oꝛ no? and what hath bin done with the money therof comming?

49 Whether the Churchwardens and ſwoꝛnemen of the laſt yeare, haue of any pꝛiuate coꝛrupt affection concealed any crime, oꝛ other diſoꝛder in their time done in your pariſh, & haue not pꝛeſented the ſame to ỹ Biſhop, Chauncelour, Archdeacõ, Commiſſarie, oꝛ ſuch other as had authoꝛitie to reforme the ſame? & whether they oꝛ any of them, at any ſuch time as they ſhould haue bin at diuine ſeruice on ſundayes oꝛ holydays, and ſhould there haue obſerued others that were abſent, haue bin away themſelues at home, oꝛ in ſome tauerne oꝛ Alehouſe oꝛ elſe about ſome woꝛldly buſineſſe, oꝛ at Bowles, Cards, tables, oꝛ other gaming, without regard of their office and duety in that behalfe?

50 Whether any man hath pulled downe oꝛ diſcouered any Church, Chauncel, oꝛ Chappel, oꝛ any part of any of them, any Church poꝛch, veſtrie, oꝛ ſteeple, almes houſe, oꝛ ſuch like, oꝛ haue plucked down the bels, oꝛ haue felled oꝛ ſpoyled any wood oꝛ timber in any Churchyard?

51 Whether your Hoſpitals, Spittles, and almes houſes be well and godly vſed accoꝛding to the foundation and auntient oꝛdinaunces of the ſame? whether there be any other placed in them, then poꝛe impotente and needy perſons, that haue not wherewith, oꝛ wherby to liue?

52 Whether any of your pariſh being of conuenient age, haue not receyued the holy Communion thꝛice this laſt yeare at the leaſt, & namely at Eaſter laſt oꝛ thereabouts foꝛ once, and what their names are? oꝛ receyuing, haue not ſignifyed the ſame befoꝛe to your Parſon, Vicar, oꝛ Curate, that he might conueniently examine them, oꝛ that haue refuſed to come to him to be examined?

53 Whether there be any in your Pariſhe that hath oꝛ doth offend cõtrary to the ſtatute made in the 37. yeare of the raigne of King Henrie the eight foꝛ reforꝛmation of Vſurie, and reuiued by an act made in the xiij. yere of the raigne of the Quẽnes Maieſtie, what be the names of ſuch offenders, and what is the maner of their Vſurie.

[illegible] that miniſter the goods

of those that be dead, without lawful authoritie, or any that suppresse ẏ last wil of the dead, or any executors, that haue not fulfilled theyr testators will, specially in paying of Legacies giuen to the Churche, or to other good and godlye vses, as to the relief of pouertie, to Orphanes, poore schollers, poore maydes marriages, high wayes, Schooles, & suche like?

55 Whether there be any, whiche of late haue bequeathed in their testaments, any Jewels, Plate, ornaments, cattaile or graine, or other moueable stockes, Annuities, or summes of mony for ẏ erection or finding of any obites, diriges, trentals, torches, lights, tapers, lamps, or any such like vse now by law forbidden, whiche are not payde oute of any landes, and whereunto the Quéenes Maiestie is not entitled by any acte of Parliament, and if there be any such Legacie or appointmẽt, what are the names of such testators, and of the executors of their testament, what is the quantitie and qualitie of the gifte, and to what godly and lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertayning to your parish Churche or Chappel, or to the poore of your parishe, in any mannes handes that refuseth or deferreth to pay the same, or that vseth fraude, deceit or delay, to make any accompt in the presence of thehoneſt of the parishe for the same? and whether any such stocke be decayed, by whose negligence, and in whose handes? and whether the store of the poore mens bore be openly and indifferently gyuen where nẽde is, without partiall affection?

57 Whether the Schoolmaisters which teach within your parish, either openly, or priuately in any Noble or Gentlemans house, or in any other place there, be of good and sincere religion and conuersation, and be diligent in teaching and bringing vppe of youth? whether they bee examined, allowed, and licenced by the Ordinary or his Officer in that behalfe? whether they teach the Grammer sette forth by King Henry the eyght of noble memorie, and none other? whether they teache any thing contrary to the order of religion nowe established by publique authoritie? and whether they teach not their schollers the Catechisme in Latine lately set forth, and suche sentences of scripture as shall be most expedient and meete to moue them to the loue & due reuerence of Gods true religion, now truly sette forthe by the Quéenes Maiesties authoritie, and to induce them to all godlinesse and honeste conuersation, and what be the names and surnames of all suche Schoolemaisters, and teachers of youth within your parish, as wel of such as teach publiquely, as those that teach in the houses of Noble men, Gentlemen, or

58 Whether there be any among you that vse Sorcerie, or Witchcraft, or that be suspected of the same, and whether any vse any charms or vnlawful prayers, or inuocations in Latine, or otherwise, & namely Midwiues in the time of womens trauel of childe: and whether any do resort to any such for helpe or counsell, and what be their names?

59 Whether there be among you anye blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestious persons, bawdes, and receyuers of noughtie and incontinent persons, or harbourers of women with childe whych be vnmarryed, conueying or suffering them to goe awaye before they doe any penaunce, or make satisfaction to the congregation, or anye that be vehemently suspected of such faultes, or that be not of good name and fame touching such crimes and faultes, any drunkards, or ribalds, or any that be malitious, contentious, or vncharitable persons, common slaunderers of theyr neighboures, raylers, scolders, or sowers of discorde betweene neighbors.

60 Whether there be any in these parts, that haue maryed within ỹ degrees of affinitie or consanguinitie, by the lawes of God forbidden, so set out for an admonition, in a table nowe appointed to be affixed in euery parish Church within this Diocesse, or any that being diuorced or separated for the same, doe yet not withstanding cohabite and keepe company stil togither, or any that being maryed without those degrees, haue vnlawfully forsakē their wiues or husbands, and maryed others. Any man that hath two wiues, or any woman that hath two husbands, any that being diuorced or separated asunder, haue maryed againe. Any marryed that hane made precontractes. Any that haue made priuy or secrete contracts. Any that haue married or contracted themselues without the consent of their parents, tutors, or gouernors. Anye that haue marryed without banes thrice solemnly asked. Any couples maryed, that liue not togither, but slaunderously liue aparte. Anye that haue marryed out of the parishe Churche where they ought to haue solemnized their marriage?

61 Whether the Minister and Churchewardens haue suffered anye Lords of Misrule, or Sommer Lords or Ladyes, or any disguised persons, or others in Christmasse, or at May-games, or any Morice daunces, or at any other times, to come vnreuerently into the Churche or Churchyarde, and there to daunce, or play any vnseemely parts, with scoffes, iestes, wanton gestures, or rybald talke, namely in the tyme of common prayer, And what they be that commit such disorder, or accōpany or maintaine them?

62 Whether the Archdeacon, Chauncelour, Commissarie, Officiall,

or any other vsing ecclesiastical iurisdiction in this Dioceſſe, their Regiſtrares, or Actuaries, Apparitors, or Sunmoners, haue at any time winked at, & ſuffered any adulteries, fornicatiõs, incest, or other faultes and offences, to paſſe and remain vnpuniſhed, & vncorrected, for money, rewards, bribes, pleſure, friendſhip, or any other partiall or affectionate reſpect, or any of them haue bin burdenſome to any in this Dioces, by exacting or taking exceſſiue fées, exceſſiue procurations, any rewardes, or commodities, by the way of promotion, gifte, contribution, helpe, redemption of penance, omiſſion of quarter Sermons, obtayning of any benefices, or office, or any other like wayes or meanes?

63 How many adulteries, inceſts, and fornications, are notoriouſlye knowen to haue bin committed in your pariſh, ſince Eaſter. 1578. How many offendors in any ſuch faults haue byn put to open penaunce, and openly corrected, and how many haue bin winked at, and borne withal, or haue fined & paide mony to ỹ Archdeacon, Chauncelor, Commiſſarie, Official, or their deputies, or to ỹ Deanes, Regiſtrares, or Sumners, or any of them, for to eſcape open puniſhment, and correction: and what their names and ſurnames be?

64 Whether the Deanes Rulars, and Sumners, or any of them do pay any annual rent, fée, or penſion for their offices, and what they pay, and to whom?

65 Generallye whether there be among you, anye notorious euil liuers, or any ſuſpected of any notorious ſin, fault, or cryme, to the offence of Chriſtian people committed, any that ſtubburnely refuſe to conforme themſelues to vnitie and godly religion, now eſtabliſhed by publike authoritie, or any that bruteth abrode rumors of alteration of the ſame, or otherwiſe that diſturbeth good orders, & the quietneſſe of Chriſts church, and the Chriſtian congregation?